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Reclam 10-26-37 M.T.T.

INTRODUCTION.

To answer certain queries the following historical facts are submitted. They are compiled from newspaper articles which have recently appeared.

EXTRACTS FROM MRS. EDDY'S MESSAGE.

THE following is from a message to her church, given by the Rev. Mary Baker Eddy in 1902:

"Here allow me to interpolate some matters of business that ordinarily find no place in my message. It is a privilege to acquaint communicants with the financial transactions of this church, so far as I know them, and especially before making another united effort to purchase more land and enlarge our church edifice so as to seat the large number who annually favor us with their presence on Communion Sunday.

"When founding the institutions and early movements of the cause of Christian Science, I furnished the money from my own private earnings to meet the expenses involved. In this endeavor self was forgotten, peace sacrificed, Christ and our cause my only incentives, and each success incurred a sharper fire from envy.

"During the last seven years I have transferred to the Mother Church, of my personal property and funds, to the value of about $120,000; and the net profits from the business of the Christian Science Publishing Society (which was a part of this transfer) yield this church a liberal income. I receive no personal benefit therefrom except the privilege of publishing my books in their publishing house, and desire none other.

"The land on which to build The First Church of Christ, Scientist, in Boston, had been negotiated for and about one-half the price paid, when a loss of funds occurred, and I came to the rescue, purchased the mortgage on the lot corner of Falmouth and Caledonia (now Norway) streets; paying for it the sum of

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$4,963.50 and interest, through my legal counsel. After the mortgage had expired and the note therewith became due, legal proceedings were instituted by my counsel advertising the property in the Boston newspapers, and giving opportunity for those who had previously negotiated for the property to redeem the land by paying the amount due on mortgage. But no one offering the price I had paid for it, nor to take the property off my hands, the mortgage was foreclosed, and the land legally conveyed to me, by my counsel. This land, now valued at $20,000, I afterwards gave to my church through trustees, who were to be known as 'The Christian Science Board of Directors.' A copy of this deed is published in our Church Manual. About $5,000 had been paid on the land when I redeemed it. The only interest I retain in this property is to save it for my church. I can neither rent, mortgage, nor sell this church edifice nor the land whereon it stands.

"I suggest as a motto for every Christian Scientist,—a living and life-giving spiritual shield against the Powers of Darkness,—

> 'Great not like Cæsar, stained with blood,
> But only great as I am good.'

"The only genuine success possible for any Christian — and the only success I have ever achieved — has been accomplished on this solid basis. The remarkable growth and prosperity of Christian Science are its legitimate fruit. A successful end could never have been compassed on any other foundation,— with truths so counter to the common convictions of mankind to present to the world. From the beginning of the great battle every forward step has been met (not by mankind, but by a kind of men) with mockery, envy, rivalry and falsehood — as achievement after achievement has been blazoned on the fore-

front of the world, and recorded in heaven. The popular philosophies and religions have afforded me neither favor nor protection in the great struggle. Therefore I ask: What has shielded and prospered pre-eminently our great cause, but the outstretched arm of Infinite Love? This pregnant question, answered frankly and honestly, should forever silence all private criticisms, all unjust public aspersions, and afford an open field and fair play.

"In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God; and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe.

"Healing all manner of diseases without charge, keeping a free institute, rooming and boarding indigent students that I taught 'without money and without price,'—I struggled on through many years; and while dependent on the income from the sale of Science and Health, my publisher paid me not one dollar of royalty on its first edition. Those were days wherein the connection between justice and being approached the mythical. Before entering upon my great life-work, my income from literary sources was ample, until, declining dictation as to what I should write, I became poor for Christ's sake. My husband, Colonel Glover, of Charleston, S. C., was considered wealthy, but much of his property was in slaves, and I declined to sell them at his decease in 1845, for I could never believe that a human being was my property.

"Six weeks I waited on God to suggest a name for the book I had been writing. Its title, Science and Health, came to me in the silence of night, when the steadfast stars watched over the world,—when slumber had fled,—and I rose and recorded the

hallowed suggestion. The following day I showed it to my literary friends, who advised me to drop both the book and the title. To this, however, I gave no heed, feeling sure that God had whispered that name to my waiting hope and prayer. It was to me the still small voice that came to Elijah after the earthquake and the fire. Six months thereafter Miss Dorcas Rawson, of Lynn, brought to me Wycliff's translation of the New Testament, and pointed out that identical phrase 'Science and Health,' rendered 'Knowledge of Salvation.' This was my first inkling of Wycliff's use of that combination of words, or of their rendering. To-day I am the happy possessor of a copy of Wycliff, the invaluable gift of two Christian Scientists,— Mr. W. Nicholas Miller, Q. C., and Mrs. F. L. Miller of London, England."

A DIABOLICAL PLOT.

EXTRACT from a letter by Alfred Farlow, which appeared in the Prescott (Ariz.) *Courier* of July 12, 1902 :

"In 1876 the courts of Boston unearthed a foul conspiracy against the fair name of Dr. Eddy. The press had sent throughout the land and abroad the statement that Dr. Asa G. Eddy had been arrested for a conspiracy to murder one Daniel H. Spofford. At the same time this so-called murdered man was well and hidden away in Boston.

"Rev. Russell Conwell, D.D., of Philadelphia, Pa., at that time a prominent attorney in Boston, was Dr. Eddy's counsel. The principal witness against him testified in court that Dr. Eddy gave him money and employed him to kill Spofford. Afterward said witness confessed that he lied, and said he never saw Dr. Eddy until he saw him in court. Dr. Eddy was Daniel H. Spofford's friend and Mrs. Eddy his benefactor. He had helped Spofford, given him gratuitous use of his office, its furniture, and so forth. It is now believed that Mr. Spofford was wronged, and unwittingly drawn by his enemies into that conspiracy. To uncover this infamous proceeding I quote the following extracts from the chapter on Demonology, in the third edition of 'Science and Health,' by Mrs. Eddy :

"'The case was called in the Municipal Court, 1878. The principal witnesses for the prosecution were ex-convicts and inmates of houses of ill-fame in Boston. The detectives brought the defendants into court, mainly relying upon the testimony of one S——, whose testimony was elaborate in detail.

"'The principal point of his statement was that he met Dr.

Eddy and Arens on a railroad track in East Cambridge, on the 17th of August, 1878, at 5.30 P.M., to arrange for putting D. S—— out of the way. He said he was certain of the time, having noted it by a seizure upon a rum-shop, made at 5.30 P.M. on that day; said he had placed the witness C—— in a freight car to hear whatever conversation might occur, so that his testimony should confirm his own. He further said that he was paid money by E. J. Arens in Boston and by Dr. Eddy at his home in Lynn.'

"The following affidavit, which was made before a justice in Taunton, Mass., on the 17th of December, 1878, makes plain this wicked conspiracy:

"'I, George A. Collier, do under oath depose and say of my own free will, and in order to expose the man who has tried to injure Dr. Asa G. Eddy and E. J. Arens, that S—— did induce me, by great persuasion, to go with him to East Cambridge from Boston, on or about the seventh day of November last, the day of the hearing in the Municipal Court of Boston in the case of Dr. Asa G. Eddy and E. J. Arens for attempting to hire said S—— to kill one D. S——, and that he showed me the place and cars that he was going to swear to, and told me what to say in court, and made me repeat the story until I knew it well, so that I could tell the same story that he would, and there was not one word of truth in it all. I never heard a conversation in East Cambridge between said Eddy and Arens and S——, or saw them pay, or offer to pay, S—— any money.

(Signed) "'GEORGE A. COLLIER.'

"The following affidavit is from one of the old and much-respected citizens of Lynn:

"'LYNN, May 12, 1881.

"'Detective P—— said in court, or before the grand jury (I think), that Mr. —— and Dr. Eddy were with him at No. 8 Broad Street on a certain day and paid him some money, while I can state that they were both at No. 71½ Market Street, Lynn, on the afternoon of that day, and at the precise time testified to by said P—— that he was with them at No. 8 Broad Street. Mr. P—— has said to me that the testimonies of all the parties in the case were perjuries.

(Signed) "'DAVID AUSTIN,
"'*Notary Public.*'

"The editors of leading newspapers, who entertained no purpose to harm the cause of Christian healing, made honorable amends for the articles they had published. The following is taken from the Boston *Evening Transcript* of Feb. 23, 1879:

"'THAT CONSPIRACY.

"'The case brought by D. S—— last October against Dr. Eddy and E. J. Arens of Lynn, has been *nol-prossed.* The confession, under oath, of one of the real conspirators, that he was employed to testify falsely, is supported by other direct evidence. Dr. Eddy was president of the association that expelled Daniel Spofford. He (Dr. Eddy) is a member of the Baptist church, and bears an excellent character. Mrs. Glover Eddy's most intimate acquaintances say her life and teachings are of the highest character.'

"The state removed the detectives that arrested Mrs. Eddy's husband, and the other two principal witnesses were taken to jail on previous charges. A public banquet was tendered Dr. Eddy, and everything possible was done to make amends for the unjust prosecution. A law relating to libel was also immediately passed to prevent the recurrence of similar outrages."

LETTER TO THE MONTGOMERY, ALA., JOURNAL.

"BOSTON, MASS., July 5, 1902.

"Editor *Journal*, Montgomery, Ala.

"DEAR SIR: Our Lord prophesied that his followers would be maligned, and said: 'Blessed are ye when men shall revile you and say all manner of evil against you falsely.' They called Jesus a glutton and a winebibber, a friend of sinners and a deceiver. They even tried, condemned and crucified him on the testimony of witnesses,—but the witnesses were false. 'If they have called the master of the house of Beelzebub, how much more shall they call them of his household?'

"It seems anomalous that in these latter days of culture and courtesy some, and among these a few clergymen, should resort to the contemptible use of personalities and the calling of names. We are thankful, however, that this practice in respect to Christian Scientists has well-nigh lost its force, for its purpose—namely, to belittle Christian Science itself—is becoming well known. It is a practice among some narrow-minded individuals when beaten in an argument, to become angry and epithetical; but brutal personalities and untempered and hasty denunciations never carry weight with the more sober and better classes.

"The character of the discoverer and founder of Christian Science is irreproachable in her own city and with all who know her, and needs no defense. Nevertheless, as a courtesy to her, and for the benefit of some who may not be informed, I submit the following important historical facts:

"If any woman professing to be a Christian Scientist has ever claimed 'to have had children by the Holy Ghost,' such an one was an impostor and not a Christian Scientist. Mrs. Eddy never taught that such is possible. Her books contain all that she ever declared in private. Long ago she stated in her book, 'Retrospection and Introspection,' page 85: 'We do not question the authenticity of the Scriptural narrative of the Virgin Mother and Bethlehem babe, and the Messianic mission of Christ Jesus, but in our time no Christian Scientist will give chimerical wings to his imagination, or advance speculative theories as to the recurrence of such events.

"'No person can take the individual place of the Virgin Mary. No person can compass or fulfill the individual mission of Jesus of Nazareth.'

"As to the questions, Was Mrs. Eddy formerly a Spiritualist and did she give seances? I would say she has repeatedly declared in her published works the fact that she never was a Spiritualist. Her first student in Christian Science, Mr. Hiram S. Crafts, makes the following statement:

"'I hereby certify that Mrs. Mary Baker G. Eddy, the discoverer and founder of Christian Science, was not a Spiritualist when she taught me Christian Science in the year 1866. At that time I was a Spiritualist, but her teachings changed my views on that subject, and I gave up Spiritualism. Mrs. Eddy boarded at my house when I resided in Stoughton, Mass. She furnished our parlor, gave us the use of her furniture free of cost while she remained with us. She never taught me in my mental practice to hurt others, but only to heal the sick and reform the sinner. She taught me from the Scriptures and from manuscripts that she wrote as she taught me.'

"Mr. Crafts told me that Mrs. Eddy, to please others, some-

times attended the discussions of Spiritualism given at the place where she boarded, but that she herself never believed in Spiritualism, and always, in her kindly way, talked against it, explaining its phenomena in a manner differing from the belief of Spiritualists. This was in the days when almost everybody was looking into this strange ism, and because of her very earnest desire to know the Truth, Mrs. Eddy examined almost every theory she could find. After investigating Spiritualism she abandoned the subject. I desire to say here that the gulf between a believer in Spiritualism and one prepared to discover Christian Science is too great to be bridged over in the ordinary lifetime. One who had been a believer in Spiritualism in one year could not have discovered Christian Science in the next, though it has been frequently demonstrated that a Spiritualist by giving up his belief in Spiritualism can become a successful student and practitioner of Christian Science. I have learned that in about 1862 Mrs. Eddy delivered a lecture on Spiritualism in the City Hall, Portland, Me., and it was said by hundreds present to be the most convincing argument they had ever listened to against Spiritualism. Is not this sufficient proof that she was not a Spiritualist?

"Mrs. Eddy's first husband, Col. George W. Glover of Charleston, S. C., while at Wilmington, N. C., attending to business, was seized with a malignant fever, and died in that city. He was a Master Mason in St. Andrew's Lodge, No. 10, of Charleston, S. C., a Royal Arch Mason, and was buried with masonic honors. His body was not allowed to be taken to Charleston, S. C., owing to the fear of contagion, therefore it was buried in Wilmington. But no less respect and love were bestowed on his memory. The city officials of Wilmington took charge of the body. The lodge and chapter of which he

was a member in Charleston, passed resolutions of sorrow and condolence, which were published at the time.

"When Mrs. Glover departed for the North the governor of the state and his staff, also the Reverend Reperton, an Episcopal clergyman, and other Freemasons, accompanied her to the station. One of their number was detailed to care for her on the journey to her father's home in New Hampshire. He was strictly charged concerning her safety and comfort on the way.

"It is said that Colonel Glover was wealthy and owned much property in slaves, but Mrs. Glover did not sell them after his death. She did not disagree with the Southerner's idea of natural racial distinction, but she could not accept the ownership of human beings.

"The following is a brief extract from a splendid tribute to Colonel Glover. It was published in the *Masonic Magazine:*

"'He was devotedly attached to Masonry, faithful as a member and officer of the lodge and chapter, and beloved by his brothers and companions, who mourn his early death. He had been instructed "how to live" and "how to die," and that instruction had been sealed to his heart. He departed in hope and peace. He was our brother; he has gone to the call of our Father. Although we lament his departure from the terrestrial lodge, we trust we shall meet him in the Celestial Grand Lodge, when our work shall be perfect — our refreshments divine.'

"The following is a bit of important history:

"Mrs. Eddy's second husband, Daniel Patterson, D.S.D., was not a soldier, but a citizen prisoner, having been previously sent by Governor Berry of New Hampshire to disburse to loyal Southerners some government fees. Mrs. Eddy obtained a divorce from him in 1873, while he was at Littleton, N. H.

The divorce was on account of his adultery. On Jan. 18, 1902, Mr. R. D. Rounservel, proprietor of the White Mountain House, Fabyans, N. H., wrote the following letter:

"'About the year 1874 Dr. Patterson, a dentist, boarded with me in Littleton, N. H.; during his stay, at different times I had conversations with him about his wife, from whom he was separated. He spoke of her as being a pure Christian woman, and said the cause was wholly on his part,— that if he had done as he ought he might have had as pleasant and happy a home as one could wish for.

"'At that time I had no knowledge of who his wife was. Later on I learned that Mary Baker G. Eddy, the discoverer and founder of Christian Science, was the above-mentioned woman.

(Signed) "'R. D. ROUNSERVEL.'

"As to Mrs. Eddy's early education and literary career, I desire to give some historical facts. Even in her childhood she wrote verses which would have done credit to a woman of mature years, and there was a demand for her literary productions during her early years.

"When about eighteen years of age she wrote for the *Belknap Gazette*, published in New Hampshire, and later for the New Hampshire *Patriot*. After the academic course, she graduated under Prof. Dyer H. Sanborn, the celebrated author of "Sanborn's Grammar." She afterwards wrote for leading magazines of the South. After the death of her much-beloved husband, Colonel Glover, she was offered a salary of $3,000 per year by the Rev. Albert Case, editor of the *Odd Fellows Magazine*, published by the United States lodge. Other leading magazines, both North and South, have allowed her to

name her salary, and never objected to paying it. In early years she wrote a great many poems, which have appeared in print. As a public speaker she has been very successful, having lectured in large crowded halls at Portland and Waterville, Me., Boston, Mass., Providence, R. I., New York City, Washington, D. C., and Chicago. In 1846 Mrs. Eddy was called upon by the Rev. Richard Rust, D.D., at that time principal of the Methodist Conference Seminary in Northfield, N. H., to supply the place of his principal female teacher during her absence for a few weeks. Significant of the satisfaction she gave as a teacher in this school, upon entering the classroom one day she found upon the blackboard a kind compliment to Mrs. Glover, written by the professor. The venerable Dr. Rust is at present a much-honored citizen of Cincinnati, and speaks of Mrs. Eddy in most glowing terms.

"Such a record as we have presented could scarcely have been made by an uneducated woman. When we consider how extensively Mrs. Eddy has written during the past thirty-five years, and note that she has ever been highly progressive, we must concede that she has acquired literary ability and celebrity. No one can deny that the Christian Science text-book, 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy, is a wonderful literary production. In this work she has handled a most difficult subject in a masterly manner. The assumption that the splendid scholarship of her books is due to her proofreaders, is exceedingly silly. It requires but little common sense to note that something more than mere paragraphing and punctuation are needed for an extraordinary literary production. Mrs. Eddy has never posed as a literary prodigy, but whatever of ability is manifested in her writings is her own — is genuine.

'In respect to the charge that Mrs. Eddy borrowed her ideas from Dr. Quimby and that she was a pupil of his, I would say, Dr. Quimby never had any pupils and never pretended to be able to teach others how to heal, but, on the contrary, claimed he could not teach it, for he did not understand it himself. These facts are attested by many witnesses, some of whom are cited further on in this article.

"Mrs. Eddy went to Dr. P. P. Quimby, the magnetic physician, in 1862. His method was not in any way related to Christian Science, except in that he used no drugs. He never intimated to her in the two years during which she was his patient that he treated the sick metaphysically. He did not pray for her, but talked with her on various subjects, then wet his hands in water and manipulated her head. She states in her book that he helped her for awhile, but failed to cure her. She also states that he had almost no book-learning but advanced views on his subject of magnetic practice. Christian Scientists, according to the method of Jesus, do not describe disease, but heal it. Dr. Quimby, after manipulating his patients, recorded a description of the person and the disease.

"Mrs. Eddy also states in her writings that while she was with him he frequently asked her to look over his scribblings and put them in grammatical form, and this she did. She also wrote manuscripts of her own and left them with him.

"Mrs. Eddy's 'Science of Man,' according to history, was written in Lynn about 1870. It was a composition which she prepared for a class she then taught. She states in the Preface of 'Science and Health' that she sought to express what she had discovered, but failed at first to do this. She declares: 'Certain essays written at that early date are still in circulation among her first pupils, but they are feeble attempts to state the

principle and practice of Christian Science, and are not complete or satisfactory expositions of Truth.'

"Mr. Quimby believed matter to be as real as Spirit, and sin, disease and death to be real, while Mrs. Eddy teaches that God, Spirit and His spiritual creation are the only realities — that 'God is all in all.'

"The following letter to Mrs. Eddy I quote from the *Christian Science Journal:*

"'It might be interesting for you to know that A. J. Swartz of Chicago went to see the late Dr. P. P. Quimby's son and procured his father's writings for the purpose of having them published, in order to show to the world that your ideas were borrowed from Quimby. After having examined them, it was found there was nothing that would compare in any way to "Science and Health," and he concluded that it would aid you too much to publish them, so they were returned to the owner. Mrs. Swartz saw and read these manuscripts, and she gave me this information.

"'MARY A. PHILBRICK.

"'AUSTIN, ILL., May 18, 1892.'

"The following letter is republished from the *Christian Science Journal* of November, 1886. It shows Quimby's method of healing the sick:

"'I was treated by Dr. P. P. Quimby in Portland for neuralgia in the head. Mrs. Eddy was also a patient of his. I first met her there, and it was in the summer of 1862. His mode of treating the sick was to immerse his hands in water and manipulate their heads. My father (W. P. Morgan) offered him one thousand dollars ($1,000) to explain his method of treating diseases, to which the doctor replied: "I cannot; I do not

understand it myself." I never knew of his attempting to teach any one. His method was entirely different from Mrs. Eddy's system of Christian Science.

(Witness) "'Mrs. E. A. THOMPSON.

"'We concur in affirming the known truth of the above statement.

"'Mrs. A. D. MORGAN.
"'W. P. MORGAN, A.M.
"'Mrs. A. R. RUTTEN.

"'MINNEAPOLIS, MINN., September, 1886.'

"'I wish to add to the above statement that I was a patient of Dr. Quimby four years, and I never heard him say that God healed his patients. He gave me no spiritual explanation of the Scriptures, while Mrs. Eddy's teachings and writings contain little else. I first met Mary Baker G. Eddy in Dr. Quimby's office at the hotel in Portland, Me.; he was not a teacher of her method, neither did he use the pathological system originated by her. In 1886 Mrs. Eddy taught me Christian Science, and she taught me to overcome evil with good,—never to harm others. I have practiced Christian Science fifteen years, and know it to be as far above that which Dr. Quimby talked, wrote and practiced as the heavens are above the earth. I did not regain my health until after I learned Christian Science.

"'EMMA A. THOMPSON.'

"The following offer, which first appeared in the Boston *Post* and the Boston *Traveler* in 1887, has never been accepted:

"'*To whom it may concern:*

"'Mr. George A. Quimby, son of the late Phineas P. Quimby, over his own signature and before witness, stated in 1883 that he had in his possession at that time all the manuscripts that had been written by his father. And I hereby declare that, to expose the falsehood of parties intimating that I have appropriated matter belonging to the aforesaid Quimby, I will pay the cost of printing and publishing the first edition of those manuscripts with the author's name:

"'Provided, that I am allowed first to examine said manuscripts, and do find that they were his own compositions, and not mine, that were left with him many years ago, or that they have not since his death, in 1866, been stolen from my published works. Also, that I am given the right to bring out this one edition under the copyright of the owner of the manuscripts, and all the money accruing from the sales of said book shall be paid to said owner. Some of the purported writings, quoted by Mr. D——, were my own words, as near as I can recollect them.

"'There is a great demand for my work, "Science and Health with Key to the Scriptures," hence Mr. D——'s excuse for the delay to publish Quimby's manuscripts, namely, that this period is not sufficiently enlightened to be benefited by them (?), is lost, for if I have copied from Quimby and my book is accepted, it has created a demand for his.

"'MARY BAKER G. EDDY.

"'BOSTON *Traveler*, May 21, 1887.'

" Rev. Mr. J. A. Wiggin's 'Wayside Hints,' with Mrs. Eddy's comments, appeared in some of the early numbers of the *Christian Science Journal.* She never preached a sermon of his.

"I have heard Mrs. Eddy speak of Mr. Wiggin, who was a Unitarian clergyman, as a grand man. He often attended the Christian Science church, and for a short time edited the *Christian Science Journal,* and was proofreader for some of her writings.

"Christian Science does not deny that sin, sorrow, disease and death exist in human experience, but teaches that in the sight of God the troubles of earth weigh nothing. Although the adherents of Christian Science differ from some others in their understanding of the nature of disease and sin, they nevertheless believe that these must be grappled with and overcome through the power of God. They believe in the atonement — that the death and resurrection of Jesus were necessary to the salvation of the world.

"It has been said: 'She (Mrs. Eddy) denies death and hell.' This conclusion is probably drawn from her new interpretation of these. It should also be noted that Jesus differed from others of his time in respect to death when he said: 'The damsel is not dead, but sleepeth.' Jesus thereby denied death, and declared it to be a dormant mental condition from which its victim could be awakened through divine power.

"Regarding Mrs. Eddy's standing in Lynn, Mass., I would say: One who lived with her in that city in the early days of Christian Science told me that she was the most saintly woman she had ever seen, and that during all the time she was with her she had never seen anything of which she could complain.

"Mr. Calvin A. Frye, her secretary, once informed me that he boarded with Mrs. Eddy and her husband, Dr. Asa G. Eddy, and that theirs was a very happy home.

"Those acquainted with Mrs. Eddy know well that she would prefer to wound her own heart rather than another's. It is

well known, and has been commented upon, that when she has had it in her power to expose and crush others who had wronged her she has studiously refrained therefrom, thus showing her marvelous forbearance and Christian character. We, her students, know well that she is uncompromising and stern in rebuking sin, but she has never expressed the weakness of an ill temper nor a revengeful disposition,— not even when she has been the victim of wrong and falsehood.

"In conclusion, I desire to publish a letter to Rev. I. C. Tomlinson by Mrs. Mary A. Baker of Boston. It was written on Aug. 20, 1901. Mrs. Baker is an honored and much-respected citizen of Boston, one whose word would not even be questioned. She was the wife of Mrs. Eddy's oldest brother, and was formerly the Miss Mary A. Cook who wrote the 'History of the Judsons.' She was at one time a missionary, and has been appreciatively mentioned in the *Missionary Herald.* The following is Mrs. Baker's letter:

"'Rev. Irving C. Tomlinson, Concord, N. H.

"'DEAR SIR: At this time, when so much is being said in public most appreciatively of the Rev. Mary Baker G. Eddy, discoverer and founder of Christian Science, and also somewhat that is untruthful, absurd and wholly unchristian, I desire to make the following statement:

"'First, I will say that I am not a Christian Scientist, but am of the Orthodox faith, and for more than half a century have been a member of the Park-street Congregational Church in Boston. My beloved husband, long since passed to his rest, was Mrs. Eddy's oldest brother, and I know the facts of her life as no one can know them who is not thus allied in kinship and family history. The church and faith that were ours were hers also until 1866.

"'Her early bereavement was followed by a long illness, when failing to be healed by medical skill, she felt there must be something outside the ordinary methods of healing. After much study of the Bible, for which she isolated herself for years, she came to the conclusion "it is God that does all." Acting on this faith, she was able through divine help to recover her health.

"'It is not strange, in view of the frequency of failure by the medical fraternity to restore their patients to health, that other means should be sought. While I am not a believer in the entirety of Christian Science, I do believe that God is able to heal us physically and spiritually if we confide in his love and trust in him for all our needs. Whether logical as truth, or otherwise, Christian Science is her faith, sincerely embraced after long years of faithful study of the Bible; and according to her belief it is intelligently taught. She is now, and has been for thirty-five years, hard at work in the cause she espoused. With her means she is carrying blessings to many a needy one, and she works on, seeking the good of all. Whatever differences of belief the public may entertain concerning any of her doctrines, they cannot justly ignore the fact that hers is an earnest, generous and noble life—the legitimate outgrowth of a noble soul.

"'Mrs. Eddy's character is above reproach. No libelous words can touch it; no foe can assail it. Hidden in God it shall shine, and, reflecting him, its brilliancy will be seen long after she who labors ceases her work for ultimate rest. Her large and extensive work, with her unprecedented following, has called forth malignant utterances so utterly false they should not go unchallenged.

"'I am acquainted with the birth and growth of Christian